M2115

Saturday, April 1, 1972

BARN

Lunch

WESTTOWN

Group IV

MR. NYLAND: I like the sun very much but every once in a while it's too much; but moreover it doesn't matter that much because I can't see you anyhow.

I want to say something about today. Today we call the Quiet Saturday. It's a day between Good Friday and Easter morning and the symbolism that of course is represented by the life of Jesus Christ, his death and his arising, particularly when one wants to understand that kind of life as a symbol without disputing the historical value of a man having existed; that that what he taught was Work. And that many times we consider that what is necessary for a man to do when he comes to the recognition that something ought to be done is explained in the Bible and is explained in certain statements of what Christ said as Christ, using Jesus as the body through which it became evident. And particularly when the body as Jesus dies and Christ arises on Sunday and the Quiet Saturday is partly a day of recognition of what has happened as death, and an expectation of what would happen tomorrow. That is why it is quiet, because one has to consider the thoughts and the feelings of oneself the way they are then in that kind of meditation, approaching for oneself the history of one's own life and ending in death and the continuation of that what one Works for by trying to become Objective, and for that reason I think that this particular little period is very interesting, to say the least.

I think it can be extremely helpful, particularly helpful at the present time because we've

gone through a couple of weeks of great despair, as it were. Many things are still happening on this Earth which affect us and we, bearing here and there the brunt of it in a Group in which we really do not understand each other sufficiently to have even a united front. And when I think now about this question of dying, and what is it that we ought to die to as a Group if we want to live in the future, and if there is, as a Group, the possibility of continuing to exist and being carried out by the different people who individually Work on themselves, you must ask yourself a question today: what should within me die in order to make the spirit of the Group continue to live?

I say this because it occurs to me every once in a while that too much energy goes in different directions which are quite useless. I still receive here and there, although I must say that the difficulty which I have of not being able to read notes, and that many things have to be done for me or, you might say, read to me; the difficulty that I kind of suffer under in not being able to be what I would like to be, also produces to some extent a good effect so that few things become a little bit better known among us. But in general it also has a danger that sometimes too much becomes known of what prematurely then is being discussed [and] should stay for some time still within myself. But I cannot always contain that when I am dependent on other people to tell me certain things because I myself cannot read. Of course I hope that gradually that situation will change, but it is sometimes extremely difficult for me to submit to these kind of conditions, which of course I don't like but I believe are given for some reason, and I have to understand for myself what is meant by it.

So that when we talk about the difficulties of living here at the Barn and the experiences of many people, and there are indications also here and there of having plans and projecting certain projects for the future, sometimes it comes out a little bit too often or too soon and it is discussed then with half-way knowledge. And I want to warn about that because I myself am subject to exactly the same thing, that sometimes I hear only half of what actually has taken

place, and it may be a mistake every once in a while that I base an opinion on half knowledge. If that happens you must excuse me for that, because it is really not something that I can help. It happens to be that way and sometimes that what is happening needs attention without waiting too long, because when certain things start to go wrong the sooner you can catch it when you know it is in the wrong path, the better it would be for all concerned.

I would ask you to consider what should die in you. What is in your way to project that what is necessary for the future, very much as if, when one has a birthday, you consider what you have lived through in order to prepare for the following year. This way, looking at Easter as a possibility of arising of that what starts to evolve -- which is of course based on whatever was before -- and comparing it to a de-crystallization process so that then the crystals, as ordinary substances, become available and open to let that what is the Phoenix come out and grow up, not as much disturbed as he might have been in a cocoon of his past.

This is what I really want to say that that what you -- what prevents us many times is too much talk, too much gossip still, too much getting hurt because we do not know enough, and sometimes what we only hear is half; and we ourselves not being able to counteract it sufficiently with energy from one's inner life are subject to being misunderstood and misunderstanding others. And it is very, very necessary -- and I really mean this -- that you understand and learn and try to understand each other so that you don't hurt each other. Because if you don't, if gossip or talk-talk -- which many times takes the place of gossip – continues, it will force me to close up. I don't want to do that. I have an Aim, as you know, and we try to live in accordance with principles as we can understand them and as we can apply them without going too much into philosophies or into too many perspectives.

The simplicity to which we should return is indicated by a Quiet Saturday because that what is then dead is finished, and that what ought to grow has to grow in the soil which is now partly prepared. And you must make more attempts to guide yourself in whatever you do,

whatever you feel and whatever you think, and in general try to measure your words and to see that so often you spend much too much energy on quite useless things -- talking with others or for yourself suffering emotionally for conditions which really need not affect you to that extent. What I hope for is that a day like this in quiet meditation which could become creative, that for yourself you see tomorrow as an Easter Sunday when there is a possibility of, I call it, arising, that what is alive comes out and starts to func -- fulfill its function inherent in the potentiality. When I talk now about what it is you should die to, it is only to give a chance to your own potentiality to develop, because if you don't let things die, they will obstruct the possibility of evolution. The dying process belongs to an involutionary process, crystallizing at a certain point; and then that what is involution gets rid of it by leaving the crystallization where it is and continuing as a stream of life which is inherent in the involutionary process and which we symbolize by the word "Anoolios."

One must become cognizant of that kind of a process taking place; because if you forget about life and become attached to the crystallization, you yourself die right there on this Earth. And it is necessary to understand what is telling us to remain on Earth, and then to say to it that we don't want to be bound. But you can only say it from a standpoint of an understanding of that what should arise tomorrow, and the hope that a Saturday like this can give you is exactly that you don't want to live all the time in the past -- and let the past bury itself. But that what is life in you first registered as an involutionary movement which created you, that now that what is within you is turned around and utilized for your own growth, and then turning towards the Sun. And that we call, of course, evolution or sometimes we call it the creation of an 'I'.

That is why this Saturday is important. We have to take stock of ourselves as we try to Work in this Barn. As we try to keep body and Soul together, of which the body is still a great mass and sometimes quite chaotic and the Soul itself is very, very much potential and extremely lif-- difficult even to conceive of. That what knows that the Soul exists, even if it is in embryo,

is the life within oneself, of a hope for the future to uncover gradually and to pul -- put away and to push away that what is now an obstacle; to see it as an obstacle for that further growth. And your sincere wish to Wake up tomorrow with a desire to let things go, whatever they have been, and again and again like each day, start new as if you have never lived before, as if tomorrow is a day which of course you will never forget because it is a day of resurrection.

In that sense, I hope this weekend can be of use, and perhaps it's fortunate now that we have this Easter as early in the year because, you know, it varies. Easter is always the first Sunday after the first full moon after the beginning of spring, March 21st, and it happens so that it is quite early and it is fortunate, I say, because we don't have to wait until the end of April. We begin a new month, we begin after a full moon, we begin with Easter behind us and a future ahead, but made real and clear by the thought and the feeling which we have today. I would suggest if you want to do it, for every one of us for this afternoon to take off fifteen minutes in the midst of your work, even if it may disturb someone else who then may be forced also to be quiet or to do something else because you are not there -- to take off such fifteen minutes and sit quietly. Go somewhere, walk if you like, whatever it is, that you try to meet yourself. Try to walk in such a way that at each step you get closer to that what could be a leaving that what has been, as if that what you wish to encounter is your inner life coming towards you and you with your outer life pushing the Earth away with each step. You hope to meet at a certain point of recognition, which is this Saturday, to know that you make a decision for yourself during the fifteen minutes. You make up your mind and your heart and you tell yourself: I will, with all the power within me and with all the grace that the Lord can give me, I will do everything I can to understand the death of that what has to die, and the understanding of life which has to live so that one as a person becomes instrumental in the execution of a law of life and death -- death being absence of life and life being universal in infinity. You see, this is the doctrine of Gurdjieff. This is the hope he gives to mankind. This is the way he tries to tell us about

responsibilities to remember for oneself and to be reminded of the existence of one's inner essentiality and to pay attention to that even if it costs you something and even if it means that you die [to] certain things, that is, you make death apparent to that what is not needed any longer so that then, out of that, you can grow up.

Birthdays are with us, of course. We know that. They go again. We hold onto them just a little, wishing whatever you can. Then ordinary life takes hold of you again, but maybe a little different because someone else had a birthday and you remembered it.

Let Gurdjieff live in you that he, if you care, tells you tomorrow morning there is a future for this -- for this Barn, for this kind of life, for this kind of a group, for the possibilities which exist for all of us. When one wants to Work there is a way and for us it is the only way. By means of Working one can reach a great height.

To Gurdjieff. May he bless us.

So, Victor, we will play.

PART TWO

MR. NYLAND: I hope that some of you had a chance this afternoon to think about what I suggested. I don't know how good it is sometimes that you even make that attempt. In any event it can show you how you are caught up in ordinary life and unconsciousness and identification and can you really all of a sudden stop. How long does it take to go from sleep to being awake? If you know yourself in the morning when you wake up in physical sleep, how long does it take before you really start to react? You need a cup of coffee first or are you ready when you get out of bed? A great deal depends on that because the question of Work is linked up with an alertness of oneself and a quickness in the capacity of changing. If you want your thoughts and your feelings to linger a little bit about the past and where you come from, you will have a much harder time than for a person who just can say, "here I am," and you can say that if the idea of an

Aim for yourself is clear and if it is with you, and if the depth of your emotion, which is stirred by the thought of an Aim, is sufficient to counteract the influences of the surface. The attractions of the surface of oneself do not go so deep. They are really skin deep only. As soon as you make the least of a little bit of an attempt you already can get a taste of something else, but you have to allow yourself to be open to that, and you have to determine every once in a while what is the degree of identification of your unconscious life.

It is not that you reach an inner life soon. That may be quite deeper and it may be dependent on your bringing up, what your definition is of inner life, what kind of words have been taught to you, how to consider it and what kind of surrounding, you might say, you came from. And it's not that that is objectionable because all the different ways by which one has -- has been taught, all lead to a certain state at which, at a certain point, one starts to realize that that what has been given to you could be utilized for another purpose. You change your course then instead of continuing with the momentum that has been set up in an -- what we call an unconscious living, which of course is quite formidable because there's a tremendous weight attached to it.

The mass of the totality of education over many years is really tremendous and when that is set into motion you just cannot put the brakes on and stop it. That is why I suggested that when you want to do something about yourself and you set fifteen minutes aside to come to yourself or to make such attempts, how long does it take before that kind of a speed of unconsciousness can be stopped or braked, very much [like] when you are driving at sixty miles you need quite a number of feet before you can stop, and it is not useful to live in life as if you are going only five miles. You have to have a normal speed, but the difficulties [difficulty] with many people is that sometimes you go at five and sometimes at sixty. Not only that it wears one out but it also ha -- reflects on the condition in which they are for their inner life and there is very little balance between sixty and five, if you know what I mean. The regularity of the ups and

downs, the intensity sometimes of what is a high amplitude or a low one, takes a great deal of energy away from a person because the progress is measured by a horizontal line and the expenditure of energy is measured by the line itself which is like a sinus curve.

How to bring about a balance for oneself when one lives and is affected by a variety of different influences of ordinary life or the world or the different currents that, particularly at the present time, take place; and how will you allow yourself to be sufficiently engaged in them and at the same time not to be identified too much so that that what is affecting you takes hold of you and makes you a slave.

A person has to look at his life as a beginning in which then there can be reached a certain what I call an optimum possibility. Perhaps it is not expressed in the terminology of years, of time having lived. It may be dependent on the depth of experiences so that at an early age one already may have, you might call it, an optimum possibility. And many times there are shortcuts prematurely established or, when a person happens to be too far advanced at an early age -- but those are exceptions. As an average for all of us it comes at a certain time between twenty and thirty, and at that time you have to establish for yourself that kind of a rhythm, which in the future could give you less expenditure for the same amount of time spent, or the same accomplishment for less energy spent.

How to do it in the conditions we live now under at this present day and age, and not wanting to think too much about how it might have been if we had lived hundred years ago, two hundred or whatever, we have only our thoughts for that. The fact of experience remains that we are what we are at this present time and that's what we have to reckon with, and how can we accept conditions when they affect us so much; because it is such a pity that we are, of course, affected by all the things around us simply because that's the description of the state of our unconsciousness. You cannot shut your eyes unless you want to be blind. You cannot close your ears even at -- if you could, you still will be affected by the atmosphere. It penetrates, and

you cannot help being affected by it, and what is it really that then you might say Mother Nature is trying to tell? Or what is taking place at the present time in the form of the civilization and a culture under which we now live, and what is the meaning of it? How can we understand that?

The other day I talked about a book by Spengler, *Der Umterganfen.* It is translated into *The Decline of the West.* Decline is the wrong word. *Umterganfen* means really going under. It means destroying. (That *Arbenblundes*?) has a significance of evening, country -- meaning by that that the sun sets. Now it is true that the sun sets in the west, but there is no indication that the sun is there when you talk only about the west, and therefore the title under which it is translated is not right; but what was the aim of Spengler? To indicate that that kind of a civilization that he was familiar with gradually was running down and downhill, and that that took place and will take place in what we call the western civilizations, and it makes one think once in a while. Perhaps he's right and perhaps he isn't, but we are now quite -- very much further, fifty years after the book was published, and have we gone down further to the west, you might say? Has the sun sunk more bil -- below the horizon or is it still shining a little bit and is it going down for good or at least or might -- it might come up again in the east.

How does one consider that? Is it necessary for the Earth to have civilizations which exist for a little while and then disappear again? And of course historically we know about some that have existed. Babylonian, for instance. It existed for some time. Babylon, India, Nebuchadnezzar. All of that, we know about that from history. Then they went down. Egyptian. It had a long period of existence. It also disappeared. Our own American Indian as a culture, does it still amount to as much as it was really worth many years ago? Is it going down, and is our present industrial culture bound to go down also, and then what will take its place? You might say it is conditions for the Earth. Does it have to live like that -- Mother Nature that is -- what we plant in Mother Nature, maybe Mother Nature itself -- although that is on a quite a different kind of a scale -- and the existence of the Earth over many, many years and eons,

maybe on a different kind of a time reckoning as compared to civilizations. But then if I understand civilization and cultures coming up and disappearing, what happens to us when we are part every once in a while of a certain civilization for a little while, and then we die? And what is this general law that becomes apparent that things have to change, that they have a certain possibility of what I call again an optimum existence. It is a growth curve in which then, after that has been reached, the decline sets in and it ends up with a maximum possibility of having lived, and then again it disappears.

How do we have to consider this culture, this question of what we are living under and are influenced by and what has gone, you might say, wrong with this what we now call "civilization" -- education, politics and all the rest, and the following of certain aims which are from any standpoints already quite low by the ground and definitely quite deny the existence of a spiritual possibility or even of an inner life. Or that that what is when "progress is our most important product," that we substitute certain things for what really should be done by ourselves and let machines and computers do the work for us so that we can just sit and press a couple of buttons. And that in that kind of a process we ourselves are going down, because we are not utilizing that what we have, and that what we have being sufficient for just living a little superficially, we even increase the superficiality by not having sufficient interest in it, not even in ourselves as a machine, but let other things do that kind of a work for us; and we become rusted or perhaps we even will destroy ourselves by being interested in leisure.

Is it right to see it that way? Is this kind of realization on the part of mankind as cultures and civilizations existing and disappearing repeated on a smaller scale by each individual; that is, each human being when he is born and grows up, reaches a certain height, stays in that height physically and goes down gradually with his feeling and his intellect and becomes senile and finally dies and disappears, and that is a life's period, a life span of a man.

Of course, the same way as we still see one civilization come up after another, we can say

that that what was life in one may appear again as life in another, so that the following civilization might even be considered a reincarnation of a preceding one. Is this a pattern that the Earth is subject to or is it something that is very special for mankind as we live here? And is it possible even to try to think about conditions of life not on this Earth and how they would be? And can we even imagine how life could be as life by itself, without being encumbered too much by civilizations? Should we assume that there is a civilization on Mars or on the Sun even -- or what is it really that we understand of the universe as a whole and considering this little system Ors.

What is meant by Ors, you think? Ors is ours. It 's our little solar system. That is where Beelzebub was banished to. That is where the conditions of telescopes of Mars and so forth and the different trips to this planet Earth, the unfortunate one, were made. It is all ours. It is our life. It is our body, our personality, our own civilization; and that civilization based on knowledge of certain kinds going up and becoming well enough acquainted with we ourselves as a human being and being able to associate with others and even converse with them. Ors is doomed to failure because that what is meant by the disappearance of the civilization is the same as the destruction of the body after it has served its purpose of furnishing life in appearance as indicated by a human being. And seeing this, what will a man now do, because he's bound by the culture under which he lives, and of course being identified with a great deal of mankind as a whole and mankind simply having become a slave to this economic and sociological condition? What will a man do who starts to look at it and says to himself that he in time also will be destroyed?

This is one of the main reasons for believing in the continuation of life without being able to prove it, because it goes against his mind that a man says: I will stop living. You can consider it for yourself, but you will not come to a satisfactory conclusion if you want to remain atheistic in that sense, and knowing a little more about what is general conditions and what they have

been and what they again might be, then looking again at the possible changes taking place on the face of the Earth, one starts to assume and gradually becomes more and more convinced that also Mother Nature and the Earth itself have a purpose of evolving, and that it is not always unfortunate as the conditions may be at the present time. And that the aim of the Earth itself is actually to become a real planet, at which time then the conditions as they exist now will not exist the way they are, and they will be freed from the appearance of the forms as human beings which we are, which then will enable the Earth, living then as a planet and closer to the Sun, can dispense with the body of the Earth as a whole and remain in existence as an emotional entity like we assume the planets to be.

It is logical to assume that, and satisfying to one's mind to see if there is that kind of an intellectual possibility that we can understand by one's brain and which one can agree with with one's heart. And then transposing that what is a principle of that kind of a larger scale in which cultures of different kinds are included and involved, that then as a result of such understanding one starts to apply it to the condition of oneself. So that then the aim for a man understanding that he will, and we say that sometimes, die in time, that during this particular period of his lifetime there is given an opportunity of a development which will get him out of the state of his physical body into the possibility of the continuation with his life in a form which is complementary or identical to that what is understood by an emotional existence.

It is that kind of an emotional state as indicated by the planets of the solar system which is repeated in man in his feelings and his emotions as he experiences them, of which the center is in the beginning his solar plexus, and gradually, in a possibility of evolution, changes over into the formation of something that forms in his heart -- an entity of having then, you might call it, becoming the residence, that is, that where his emotions will reside and then take hold of himself. Because the freedom which is in existence for a person living on a planetary level and, as I say, closer to the Sun, will have a chance of an understanding of that what is for him still a

term and which is called infinity, by being freed then at that time from the bondages of the Earth, and which means for a man developing, freed from the bondage of his own body, will then continue to exist in a spiritual world. Spirit is then equal to an Emotional Kesdjanian body. Is that it, Bill?

Bill: Yes.

SIDE TWO

But you see, what good will it do, all of this kind of philosophy? It has to give you more understanding. It really means that there is a certain time when it is possible for a man to free himself by the grace of higher forces which for him, if he wants to explain it religiously -- and most likely based on former associations in his education with God, or the name of God, or an indication of that what because of its difference I say in height, but perhaps a difference in lightness or a difference in density, representing more and more the possibility of an omnipresence entity. That then man, having in mind that death is going to come and will be a law which will destroy his body like cultures are destroyed, that the line of his life -- that is, the continuation of the life force which is now expressed in himself and in the crystallized form of his body -- continues to extend, sometimes one says hereafter. Meaning by that, after one dies continuing to exist in certain conditions not entirely familiar to one. But having the belief when he lives now that the continuation could exist, and that his hope for wanting to achieve that gives him the strength to do everything he can at the present time on Earth to save, you might say, his own civilization.

It is the necessity now of seeing what this kind of a culture is for a man as compared to the culture of a certain section of mankind. That what a man takes from what he has experienced should become more and more indelibly engraved and the place where it has to be engraved is his Conscience, so for that he has to develop a Conscience so that there is a possibility of permanency of such engraving. And then having this with him if he can keep that, and keep it

intact, to protect it and to make sure that that what takes place in his ordinary life in -- on Earth is not going to affect it, or even you might say destroy it and eat it up. A person's private life is based on the beginnings of his Conscience because his private life means a relationship between a man and his God. Many times I've said one does not discuss that because it remains a secret. It is for man himself to establish that relationship and it is for him necessary to establish the identity of God, to see what he with his education and his experience can understand of that kind of symbol or image or even reality. It depends on his experience and what he wishes to believe in as a certainty. But whichever way he would take it, it has to become for him the main reason for existing, and that is a judgment of that what he wishes to do and what he wishes to retain in order to continue for his life to exist and not to be, as it were, disturbed by his death; that then he has a process during his lifetime on Earth to select that what is, from that standpoint, correct and what he would wish to take with him.

And so the question which I really posed in suggesting that you stop for fifteen minutes is to look at yourself and to see what you are and what is there that you could retain, instead of talking about what you should dismiss and what automatically will be destroyed. It is the positive attitude that one should have towards oneself, almost asking: what is good in me? What is really worthwhile enough? What is important so that it can survive? What is there in me as essential quality? What is there that, when it becomes freed from the bondage of Earth, could stand on its own and still be recognized as belonging, perhaps belonging even, to me? But what is the freedom that I wish for that what is essential to have and in what condition can I now on Earth continue to feed it when I am harmed and when I'm deri -- am -- when I am constantly being affected by the obstacles which are put in my way by ordinary life or by mankind as a whole, or by my own civilization. And it becomes an extremely difficult question because there are not many measurements for it and it becomes a question of trial and error and many times being in error, not knowing. But one must constantly keep in mind that that what is a description

of a treasure is of a different quality than what we can simply perceive with our ordinary eyes, and that it is in the direction of being able to feel it as an existence and in deepening the feeling that that what takes place in oneself becomes an emotional quality which is then, you might say, felt and expressed. Because it still needs an expression, but an expression of breathlessness, of awe, of not knowing; at the same time, reverence, being in the presence of something that one cannot describe but nevertheless is there. In that sense, being aware of that what is as a higher quality, willing, you might say, willing to associate with oneself.

The requirements of course for that [are] quite obvious: what one should be, what kind of posture one should have, what kind of expression one should have on one's face, what kind of expectancy there should be in one's eyes, what necessity for listening should be, the condition of the ears so that it could hear sounds which otherwise would pass by. What, in general, is expectancy for oneself? That what one expects still sometimes may have to be created. It may not be born as yet and the expectancy is like a hope in the beginning without being based as yet on anything substantial. But for these kind of purposes one does not want to talk too much about substances, because the substance is only the means to communicate to us certain values which are higher and even when one says, "I have a feeling." I use the body only for one purpose: to express the feeling, and I would like to learn the language of a feeling or to be independent of my body, and for the long time of course I cannot be until, as I say, I am breathless. That means I exist, and within myself I become aware of an existence of a different kind. And still living on Earth I am dependent on that kind of a form of expression and it may not be as material; nevertheless, it still has a crystallization through which this Awareness reaches me. And that what I now look at as a possibility, you might call it escape, is the creation as a result of my expectancy of something that could carry that kind of a quality for me for the time being.

This quality and that what ought to be created should be a friend of mine, but I should have towards it respect, and that when I am in the presence of that and one is then engaged in

esoteric knowledge or in knowledge belonging to higher regions even of religion, or which have to do with the development of a spiritual existence which is not of this Earth and because of the proximity of the planets to the Sun closer and closer to what we in general call heaven or the universe existing beyond words. All of that indicates that that what I should be is in the first place an instrument worthy to be in the presence and afterwards worthy to carry that what is affecting me in such a way that that what I am, as it were, is becoming to that what I wish to receive. Any form of behavior on the part of a human being talking about higher forms of life, of esoteric knowledge religiously expressed, or conditions which exist only in size and are not susceptible to be put into words. Intuitions which reaches one without the benefit of a knowledge of an intellect but that what takes one and one becomes, as I say, aware of, requires the instrument which is a channel, to be in correspondence with that what it should channel, that is, it should be a representation to the best of one's knowledge whenever one is engaged in using it for the purpose of communicating these kind of ideas.

I've talked about that before. This question of becoming: what is becoming to a man? To what extent should a man strive to be what he should be and not allow that what is common appearance to interfere as a result of his selfishness or a result of his vanity. To understand this he has to see that his own civilization will die and that only temporarily it is given to him as an opportunity in this lifetime to Work on himself for the purpose of establishing new forms of buildings. I say again, less and less dense to indicate that we are looking for that what is free from the law of gravity of the Earth and, because of that, free from the attraction of the Earth. So that that what becomes a house for affording, or giving to a form of life the possibility of a continuation of existence, is indicated by a man in the first place in his posture, in the second way -- in the second place as his appearance. A man is not alone when he wishes to communicate. If he wants to fuse with God, he is alone. He can then in his private life be what he wishes to be because his sole responsibility is for God Himself, and whichever way he wants

to explain away whatever he is doing, the only possibility for acceptance is not by anyone else but God, and that I say is a man's own affair; but as soon as he talks about Work or knowledge which is not his own, because one must understand that when one is a channel one does not have a possession. A channel only allows a flow. It exists because it has to be and there has to be a channel, but the channel cannot claim that what flows through it.

So, when a man wants to communicate, he is not talking his language. That what he talks about is allowed for him to talk about and if he digresses from that, man will commit a sin, and will, because of not understanding what the requirement is for a communication on Earth, will also be destroyed. He is in his civilization too far ahead in the assumption that the civilization already is dead so that he is free. In reality he is not free, but the assumption that he is indicates that he has not understood why he should live on Earth, and he will die with that and still have to return, to go back to this Earth to become a channel and not himself.

When we talk about the necessity of remembering one's self, we talk sometimes about the two things, one's self with a small "s" and one's real Self with a capital "S". The capital "S" is not us. It is life within one. This life is not our selves. It is given and we are guardians of it. If we are not good guardians or for some reason we as a personality die, life is again taken away from us. It may not exist even with a semblance of the form where it happened to live on this Earth. It depends on the responsibility a man takes for his life and for the energies which are connected with it; and to the degree of his depth of emotional states in regard to his life, to that degree man as he is will be allowed to continue in another form of crystallization and perhaps, I say sometimes, with his name, although that is not entirely sure either.

It is quite different after a man dies because many of the things that we now know or think we know are indicated by th -- by the possession of one's body only, and the expression which is needed when the body expresses itself, only simply because we don't have a language either of our emotions or our real thought. We can learn. We can find out. We can grow up into

that. We can evolve to that level. That, of course, is the hope. That, you might say, is the expectancy of a man that, never mind how he was born -- where and under what conditions -- that there is a chance for him to understand the conditions as they are. But then recognizing in that kind of what we call acceptance of himself and totally accepting, that is, without any further questioning; at the moment when he can do this he separates his life from the form. The de-crystallization process starts then. The elixir of life will be separated from the form life has taken as manifestation and the continuation of life at such a time, if a man could really continue to Work, will, when his physical body dies, be left to him as a choice.

What is required for him as life to continue to evolve? In that sense he will have guidance from kindred souls we call them, of those who have gone on before and who are there and perhaps he will recognize. It is very good to make good friends on Earth because when they die they may become good friends to you when you arrive in heaven. I use that simply as a symbol because it is not like that as an entrance. It is not like changing over and going from one train into another. It is an expanding universe. It is not linear. The expanding means first a circular -- circumference which widens and with the second the possibility of a degree of understanding a different dimension. It means a sphere which is blown up as it were with air and then expands totally in all directions. It is that kind of a change, again I say from a point to becoming a sphere, that is experienced by the man when he dies, and it is experienced to a small degree when he dies daily and has death represented to him as a form of freedom.

The losing of obstacles in daily life requires the substitution of such an obstacle by that what is more becoming to a man and will remind him to Work. That what is necessary is the consideration of the self as a little "s", reminding him that the small "s" can expand to become a large capital "S". We say capital. It is usually the central point of a country where the government is. That what is capital "S" means - the quality of a central existence from where a man is governed. That what is the capitol for a person as "S"' is his Magnetic Center and the

road towards that, like roads towards Rome as the center of a civilization of the Roman Empire, is only the indication that all roads should lead to Magnetic Center. For a man as his life, in such concentrated form, to extra -- to understand then what is the point of his existence, and again from there, after he could reach it, expanding into the universe of infinity.

That is why I asked you to look at yourself for fifteen minutes. That is why I compared it to how soon do you get up in the morning and shake off your sleep. How much is there that you wish to substitute in your life for the sake of becoming a real man? How much is in yourself a desire to give and then to take. First, learning to part. Then being entitled to receive. All the time having in mind that that what is given -- what is sometimes taken away is not of any use any longer. Sometimes the fact that it is taken away means it is enough. You have had your chance. Now it is different and if you want to have further communication it has to be on a different kind of a plane.

A man is taught constantly on this Earth. Mother Nature is not objecting to certain conditions existing which are useful for a man when they can exist and he can see them. Sometimes Mother Nature is a little mean, hoping that you won't see it and, therefore, that what is there cannot have an affect. Mother Nature hopes that you will remain blind to a neutralizing force which is within you, but if man tries to continue to search for the source of his own life, he will gradually uncover that what is he and that will give him a chance to understand what it is that is meant by the formation of the third force to which he is blind and which blindness is encouraged by Mother Nature because she would like you to keep on sleeping. But when a man really searches, Mother Nature kneels down in front of you and acknowledges that you are destined to become something different, not any longer of nature, but as Gurdjieff would call it Great Nature, and it is in the presence of Great Nature that Mother Nature kneels down and allows you, because that for her is a commandment, the commandment of the Earth, understanding that that what takes place on the Earth only is good for a certain length of time, to

be used by nature as the Earth for the purpose of growing and becoming a real planet within a certain time length which we cannot describe and about which we don't know anything. But the time for Mother Ate -- Mother Earth is also limited and the difficulty that are [is] involved in different civilizations existing one after the other takes up the time for the possibility of progress of Mother Nature itself to free herself from her own bondage; and it is still questionable if perhaps a certain number of civilizations existing, I say one after another, probably exhausts the possibility for the Earth ultimately to become a planet. This would be a deterrent influence in the future of any human being staying on Earth, and the Earth would be condemned to become Hell.

Try to understand that it is necessary for each person to see this if they can. If they can see it, they can put themselves on the right side of wishing to live in Heaven and not allow Hell to come into existence. Being in Purgatory there are choices for a man. He can take, he can receive, he can give, he can live. Whatever a man wishes it is that kind of free will within the realm and the framework of Purgatory; but for the entry into Heaven he needs, I say again, expectancy of the possibility of creation of that what is of a higher order, and then, in existing, being sufficiently benevolent to acknowledge the attempts that one makes for oneself to grow out of this system of ours and rise up to the level of the planets and the level of the Sun. After all, we are born children of the Sun and we wish to go to SOL LA, and then I would say SI, the rest of the universe.

I hope we can continue to Work and understand principles simply, just devotion or wishing to accomplish, praying for the possibility of understanding and to continue to sacrifice if necessary and to understand oneself more and more of seeing what will take place really if you don't make attempts to settle these questions for yourself. What will happen to one when one dies in unconsciousness? What will be given as experience of life and how much Objectivity will there be in your majority, in that what is given to you by life itself on the Earth whenever it is mature. It is not youth any longer but it contains life within a form which is ready to be

decrystallized, and of course will, when one dies, and then what selection has been made of what you think belongs to a spiritual existence? That always is the problem. How much can one take with one? How much should one exhaust now? How much can one become a channel at the present time by freeing oneself from possession? How much is the possibility of real contentment, which means to be at ease within oneself and to live a life not too much disturbed, sufficiently to germinate or to keep alive but not losing energy unnecessarily?

I hope with all of this you have a good Easter. I called it today an arising, a standing up straight, a resurrection, a freedom in a spiritual form and leaving the body, dying on Good Friday, reminding oneself on this Quiet Saturday that the sanctity of life itself and the frailty of the physical body, which must die in time, but that what continues, that is the real Self and that Self is far whiter than snow and much more ethereal than ether itself.

I hope you have a good Easter. I hope you will remember. To Gurdjieff.

So, I play a little bit.

END

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